

# Marriage Sermon OR, A VVIFE and no VVIFE.

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*Invenies aliqum —*

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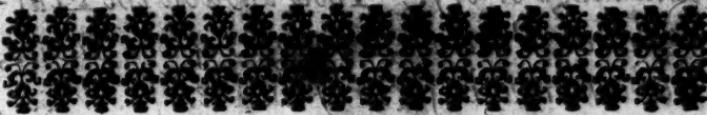
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A H V V or b y A H V V

274 **Grantham** (Th., native of Lincolnshire;  
Curate of High-Barnet, near London) A  
Marriage Sermon, or a Wife and no Wife,  
4to, unbound, Reprinted at London, 1681 6s  
A curious specimen of clerical buffoonery.

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To the Reader



# TO THE READER.

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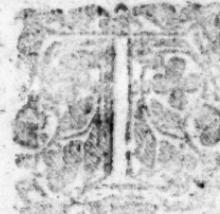


HIS Sermon was more disfigured than David's Servants were by Hanun, when he shaved off the one half of their Beards, and cut off their Garments in the middle, even to their Buttocks. 2 Sam. 10. 4. So shaved, so cut, so ridiculously mangled was this Sermon, that when I saw it, I could not tell whether I

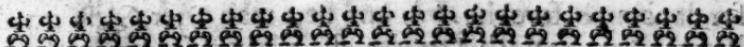
## To the Reader.

should laugh or cry. Thou knowest the Learning, Zeal, Patience, Apologies of the Saints, have been brought forth by the Heresies, Vices, Tyrannies, Slanders of the Times; so comes out this little WORK ambitious only to be a Saver, which if thy Discretion in Judgments will strive to make, I shall be thine, or else hold thee like one of those who condemned it: But

Id quod dicere nolo



Gen



## G E N . 29. Verse 25.

*And it came to pass, that in the Morning behold it was Leah. And he said unto Laban, What is this thou hast done unto me? Did not I serve with thee for Rachel? Wherefore then hast thou beguiled me?*

**N** the Text you may observe a Conjunction and a Division: A Conjunction, here are two together that should be asunder, *Jacob* and *Leah*; and *in the Morning* behold it was *Leah*. A Division, here are two asunder that should be together, *Jacob* and *Rachel*: and first of the Conjunction, as fitteſt for this ſeafon and opportunity; you have ſeen the quality of this Conjunction, it was an ill Conjunction, a great deal of deceit in it; and where is there a Conjunction, a Marriage, but there is deceit in it? And leſt this deceit ſhould cauſe a ſeparation, the Churc̄ bindeth them together before God and Man, for better for worse, for richer for poorer. And unleſs this course were taken, how ſoon would there be a partition, their qualities being almoſt as diſferent as Heaven and Hell, as the good Angels and the bad. *Nabal* and *Abigail*, *Nabal* a Fool and Churl, and of ſo base a diſpoſition, ſuch a Man of *Belial*, that his own ſervants ſaid, a man could not tell how to ſpeak to him: And ſhe, a kind complemenタル Woman, fell at *David's* feet, and offered to wash the feet of his ſervants. *Da-vid*

vid and Michal, Michal a scoffing woman, deriding David for dancing before the Ark, and he a man after God's own heart. Socrates with Xantippe, she is like a *Quotidian Ague*, or at the best she is like Saul's evil spirit that comes too often upon him. Moses and Zipporah, she a terrible fiery woman, Thou art a bloody husband to me, saith she, and Moses the meekest man above all the men of the earth. The learned distinguish a fourfold deceit in Marriage, the first is *error persona*, when Leah is given instead of Rachel, one party for another, as to Jacob, and this mistake doth hinder and nullifie Marriage; for in Marriage there is a mutual love and consent one to another, but this is not where Leah is given instead of Rachel, and therefore no Marriage. But will some say, is it possible that Jacob (who was so subtil a man) should be so deceived? He was noted for a supplanter by his brother Esau. Is he not rightly called Jacob? for he hath supplanted me these two times of my birthright and blessing. He was so grave, so arch a supplanter, that he could deceive his father although his voyce betrayed him, and although his father told him it was the voice of Jacob, yet he prested him to bleſs him instead of his brother Esau. We say, that man is an excellent *Hocus-Pocus*, excellent in *Legerdemain*, and flight of hand, that can deceive one that looks upon him. But he that can deceive the hearing, and the feeling, he is far more excellent: My sight may be deceived, for I may take that which is Pictured to be lively and real, but my hearing, my feeling, cannot be so easily deceiv'd. Thomas would not believe his seeing, his hearing, but when he came to feeling, to lay his hand on our Saviours side, then he cried out, *My Lord and my God*. And now I suppose you are ready to ask, how this subtil man was deceiv'd? The deceit was thus, *solent olim sponsæ obvelata facie traduci ad torum maritalem pudoris causa*: In those days the Brides came veil'd  
and

and masked to their Marriage Beds for modesty sake, and it was a sign of Modesty to be silent. And thus much for the first deceit, which is *error personæ*, a mistake of the person, as this text represents to you. There is another deceit, which is *error qualitatis*, when a man takes, as he thinks he hath, one thrifty, honest, fair, and she proves a painted whorish, liquorish slut. And this deceit is general, for many women shew like the *Egyptian Temples*, very beautiful without, and built, and adorned with precious stones, saith *Lucian*, but if you seek what God they worship within, you shall find him to be a Cat, or a Goat, or an Ape, or some such ridiculous ill-favoured creature: so many women, although they be fair and beautiful without, are full of many vanities, fickle, unconstant, lascivious affections: Many a man thinks he hath a Saint, when he hath a Devil, a fair woman, when she is a painted plastered faced *Jesabel*; I will not speak of these painted Tombs and Sepulchres, beautiful without, but loathsom within, these Apples of *Sodom*, that seem fair to the sight, but at the least touch they fall to dust: So the least approaching discovers the corruption of these creatures, so great is their corruption it corrupts the sweetest perfumes, and makes them loathsom as themselves: but I will not rake any longer in this unsavory *dung-hill*. There are two other errors, or deceits in Marriage, as *error conditionis*, and *error fortunæ*: But I let them pals, for fear I should run into the error of being tedious to this assembly. I come now to the division, or separation; there is discovery of an ill conjunction, therefore I will cast my meditations a little upon this appearance, or discovery of this conjunction: *In the morning behold it was Leah.* There is many a man sleeps with *Lah* and thinks it is *Rachel*, there is many a man so blinded in his love and affection, that he is as much or more mistaken in the qualities of his Wife, than

*Jacob was in the person of Leah:* Many a man thinks he hath a wife that loves him, when she cares not for him, and he may think that she is sighing and sorrowing in his absence, when she is revelling and dancing. You may read Pro. 7.18. there's a woman speaks to a man in her husband's absence to take his fill of love with her : he(may be)thinks, she is weeping in his absence, when she is tumbling in her perfumed bed, as you may read there, Verse 17. *I have perfumed my bed with Myrrhe, Aloës, and Cinnamon; I have decked it with Coverings of Tapestry, and fine Linnen of Egypt:* No question this woman embraces her husband when he comes home, and he discovers nothing : For the way of an whorish woman (as Solomon saith) *is like the flight of a Bird in the Air, like the passage of a Ship upon the Sea, like a Serpent creeping into a Rock:* No sign of the Birds flying, of the Serpents creeping, of the Ships passage.

Look upon Joseph's Mistres, she hath his Coat to shew for honesty, *Ecce signum, Behold the Coat of this Hebrew:* Did Sampson think those hands would have clipped his locks, that had so often embraced his body? Some rash men do maintain, that the reason why men think there are so many good women, is, because they are so blind and ignorant themselves ; if they had but the eyes of the wise, to see with Solomon's eyes, may be they would say, There was not one good of a thousand, and he had told them one by one. And how does Solomon define a good woman? Just as the Philosopher does, *Vacuum ex supposito quod detur;* if there be a Vacuum, it is *Locus non repletus corpore;* if there be, or shall ever be such a thing in the world as a good woman, then she is this and that, she is like a Merchant's Ship that bringeth her food from far : and what of greater value ! she is like to precious Jewels, she is like to them, but there is none like to her, none of equal value with her. Solomon saith, *she is a*

crown to her Husband, she is the glory of her Husband, saith St. Paul, the very Scarlet she cloaths her Servants in does shew her honourable, God himself calls her an helper, and such a helper she is, that man could not have been capable of that Blessing, Increase and multiply, without her: then it was the Seed of the Woman that brake the Serpents head: She was *Deipara*, she brought forth a God, and here I will be bold to say out of the due honour to that Sex, that there have been Women have deserved these praises of *Solomon*: What was that *Esther*? that Cherubin of the Church, under whose Wings it was safe: The Papists call the Virgin *Mary*, *Regina Celi*, Queen of Heaven, and they pray to her to command our Saviour, *Mater impera Filio*, Mother command thy Son; she hath more Churches dedicated to her than our Saviour, than all the Trinity, although she paid her Fine in Milk, but He in Blood, (as a great Divine faith.) How happy hath this Kingdom been under a Queen, there are many eyes now living that hath seen it, and not a man but knows it; I need not instance in particulars the elect Lady and her Sister, to whom St. John writ, *Priscilla* able to inform a learned Man *Apollos* in the Scripture: These women were highly honoured by that Apostle call'd from Heaven, *Greet Priscilla and Aquila*, Rom. 16.3. *Aquila and Priscilla salute you*, 1 Cor. 16.19. *Salute Priscilla and Aquila*, 2 Tim. 4.19. *Priscilla went with him into Syria*, Act. 18.18. and thus much for the discovery, how long may a man sleep before he knows with whom, or what she is he sleeps with-all, before he knows whether it be *Leah* or *Rachel*. I am come now to the division or separation, and you see it is a high and great division, *Jacob* begins to word it, to fall to terms with *Laban*, (who was his Master) *what is this thou hast done unto me? Did not I serve with thee for Rachel?* *Wherefore then hast thou beguiled me?* And indeed the inconveniences

conveniences were very many that befel Jacob by this wicked act of *Laban*: first of all he made his daughter a whore, and a whore is odious to the children of God, she was either to be burnt, or to be stoned. Then the wrong done to *Rachel*, being deceiv'd of her expectation, was enough to make her weep her self blar ey'd like *Leah*. Then he brought an inconvenience upon *Jacob*, having more Wives than one. Some say it was a sin, some hold it a great inconvenience to have one, therefore much more to have two.

The married man is intangled like a Fish in a net; he comes merrily in, but he is mightily perplext when he cannot get out: then this action of *Laban* was enough to set the Sisters at variance, and what joy could *Jacob* have when his wives were divided: It was enough to divide his heart: then the desire of rule, and jealousies, and distrusts that one hath of the other: then the charges to maintain two, whereas *Jacob* if he had had but one, he would never have sought farther: God made but one for *Adam*, and *Lamech* was the first that had two wives, and he had no more than two, and he was of the posterity of *Cain*, and condemned by the fathers: And from *Adam* to *Abraham* none of the posterity of *Seth* had more than one wife (that we read of) they two shall be one flesh, and how can that be if a man have many Wives? God made only male and female, and he took but one Rib, and made of one Rib one Woman, not many. I will not say, it was a sin to have many wives, for I find it in the Law, *Deut. 21. 5.* If a Man have two Wives, one that he loveth, and another that he hateth, and there the Law speaks of both their Sons as legitimate. *Deut. 17. 17.* The Law does forbid the King to have many Wives which may draw away his mind: and St. *Augustine* (upon that place) saith, *permisum est Regi habere plures uxores non plurimas*, he may have more than one or two, but not many, and

*Jehoiada* that was a most holy Priest, took two Wives for King *Joash*, 2 Chron. 24. 3. But methinks I hear some say, *Laban* is unjustly condemn'd for dealing so strictly with *Jacob*: was it not a great kindness in *Laban* to take *Jacob*? *Jacob* that had couzened his Father, his Brother, and to trust him with his flock, and then it was a kindness that he gave him his daughter, and for ought I know the better of the two, the fairest is not always the best, beautiful *Rachel* sold *Jacob* for Mandrakes, whereas blear-ey'd *Leah* bought him and went out to meet him, Gen. 30. 16. Tender ey'd *Leah* will be weeping at my misfortunes, when beautiful *Rachel* will be laughing with another: *Abraham* went in danger with beautiful *Sarah*, but *Jacob* liveth secure with tender ey'd *Leah*: *Rachel* stole her fathers gods, and could see her father and husband quartel the while, when *Leah* was continually weeping: *Rachel* will be impatient if she have not what she desires, *give me Children or else I dye*: And what is beauty with such disquietness, but like a fair House haunted with spirits, or a bed of Violets with a serpent, but look upon *Leah* she is more moderate, tender ey'd, she will be weeping instead of scolding, *Rachel* will be subject to be wandering like *Dina*, *Leah* is tender ey'd, and the wind will hurt her, *venient spectans ut ipse*, they delight to be looked upon, what are these many fancies in their dressings but so many signs to invite a man to Inn there if he please, whereas the Passenger else had gone on his way: what does the Fowler whistle for but to catch the Bird, and such is the end of their Enchantments. Thus you see the danger of beauty, there is more danger in it than in the most unruly Elements, the fire hath no power of a man, he do'nt touch it, nor the water; but if a man look but upon beauty, it will endanger him, and it is kept with a great deal of danger and care, as the Apples of the *Hesperides* with a watchful *Dra-*

gown. But will some say, why do you maintain blear-ey'd Leah against beautiful Rachel? Leah's fault was great in lying with Jacob. To this I answer, fornication was held no sin amongst the *Gentiles*; and the Church of *Rome* holds, *fornicationem non vagam*, that if a man keeps constantly to one woman it is no sin: And here let no man be harsh against Leah, for she is tender ey'd, and can weep tears enough to wash away her sin, tears enough to wash our Saviours feet: Alas! be not harsh against her, she is blear-ey'd already, and too much weeping will make her blind; what if Leah have a blemish in the eye of her body, yet her understanding, the eye of her soul may be clear and beautiful, and if men consider rightly, the greatest deformity and blemish in a woman is, to be blear-ey'd in her understanding, to mistake a man's actions, not to see them clearly: if her husband be sociable, then he is given to drunkenness; if silent, then he hath no discourse in him; if merry, not that gravity that becomes him; if he put not himself upon hard adventures to raise his fortunes, she is disquieted; and if he do, and be foyled, then she contemns him. Give me the eye of the understanding, let the other eye be as clear as Chrystral, if this be blemish, there is no joy. For ought I know, this *Leah*, this *Idolater*, shall rise up against many *Christians*: How usual is it, for many a man to make fair promises, no promise a man *Rachel*, he shall have this and that, and any thing his heart can desire if he will serve them, but when a man hath done all he can, they will put *Leah* upon him, some blear-ey'd unhandsome thing, upon which so soon as a man can but look, he shall find it to be *Leah*, it's plain enough to be seen, *Behold is my Leah!* It is a hard thing for a man to get a *Rach'l* of his Master, to get any thing that hath any delight or pleasure in it, great men will not part with their *Rach'ls*. And still I say, this *Leah* had more honesty and good-

goodness than many a Christian, for although he had done *Jacob* a little wrong, yet he had so much mildness, gentleness, and gentility, as he did suffer *Jacob* to speak to him, and to tell him of it, *Why hast thou beguiled me thus?* Now there are rich men, if they have done a man a displeasure, will not be told of it; nay, if a poor man trust a rich man with money, if he be not disposed to give it, or is unwilling, will be angry if the poor man ask it, and do him all the mischief that may be, and what is this but like theives that do not only rob a man, but bind a man too, and gag him that he shall not speak, or like Rogues that smurther a man because they shall not betray them: God send me to deal with *Laban*, with an Idolater, I shall find a man that I dare speak to, I shall find a mate that will give me *Leah*, that will give me something and cousin me of all.

God complain'd of his Vineyard, that when he had taken a great deal of pains with it, it brought forth wild Grapes, *Eccl Lebrusca*, behold wild Grapes plain enough to be seen. And here if I should shew to the world with an *Eccl*, the wild grapes, the basest actions of men, I make no question but men would pass the same judgment that *David* did upon the rich man that took the poor man's Lamb. And here let every man be exhorted not to deceive his servant, or his kinsman, or his friend, *Jacob* for deceiving his brother and his father, was paid in his own Coyn, and enjoyed not the blessing 20 years after: *Laban* deceiv'd him in his wife. *Laban* for deceiving *Jacob*, was deceived by *Jacob* with the rods he laid. *Rachel* stole *Laban*'s Gods for deceiving her of her husband at first. *Jacob* deceived his father with Goatskins, and he himself was deceived with the blood of a Goat: *David* cut off the lap of *Saul*'s coat, and his clothes would not keep him warm in his old age. *Sampson*'s eye lasted after a Philistine, and *Sampson*'s eye was put out. *Iacob*'s,

John's hand reach'd to the Prophet, and that hand wither'd. Thus you see how God punisheth sin in the same act, in the same part, in the same kind. Time will not give me leave here to shew you how many a man sleeps with Leah, with some ugly deformed sin, and being blinded in sin and darkness, thinks it is Rachel, (very beautiful) and loves it entirely, till the morning light of God's grace arise, and then he sees the deformity of his sin, how blear ey'd it is, how ill-favour'd. And now let every man consider how we are all servants to God, and we serve him for Rachel, for some pleasant thing we delight in, as the Apostles dreamt of a Kingdom, if it please God to give us Leah, instead of Rachel, to give us that which pleareth us not so well, let us be content with it and serve him on still, he will at the last give us Rachel, we shall be married to him in whom are all joys, such as Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive. To which God of his mercy bring us: To God the Father, God the Son, and God the Holy Ghost, be all honour, &c.

### Exceptions taken at these words in a Sermon.

*Malum non est nisi in bono, every Evil is grounded upon some Good; as in Adultery, there is congressus viri & feminæ naturalis, there is that good of Generation, increase of the World; in Drunkenness, Society; but in Pride, there is no good, By this, Men and Angels fell. They accuse me for saying, Good is joyned with Evil.*

This same you may read in Mr. Perkins's *Treatise of Predestination*, p. 615. There is not any absolute evil, saith he, because there is nothing so evil but it hath some good joyned therewith: And p. 616. If so be that evil were absolutely evil, as good is absolutely good, he would in no wise will the event

event of *evil*, neither should there be any *evil* existent at all. His Adversary agrees with him; read King, Bishop of London, upon *Jonah*, Lecture 18. p. 238. In *Sin* two things, the act, the defect, good and bad, he hath it from the Schools, as you may read there: Read the same Lect. p. 240. In *Adultery*, the combination of the Adulterer is wicked, the Creature good. *Anselme, de causa Diaboli*, Every Creature of God is good, *ens & bonum convertuntur*, Adultery nought; *Thou shalt not commit Adultery*. In *Drunkenness*, Society, that is good, *it is not good for Man to be alone*; Drunkenness nought, *woe to them that rise up early to follow Drunkenness*, Isa. 51. 11. He that will be farther satisfied, let him read *Anselme, Perkins, Arminius, Twiss, Bishop King*, in the places cited.

If they had objected thus, they had shew'd less Ignorance; If every *evil* had his *good*, why is *Pride* excepted?

To this I answer, In other Sins Man turns from God either ignorantly, or out of infirmity, or his delight and pleasure draws him; but *Pride* turns from God merely out of a self-will, because it will not be subject to God: And therefore say Divines, that when other Vices fly from God, *Pride* stands to it, and opposeth God. Know therefore it is expressly said, Jam. 4. 6. *That God resists the Proud, sets himself in battel array against him*, as the Original signifieth; and that which is a consequent in other Sins, is the beginning and chief in *Pride*: For in other Sins a man does not hate God first, but he loves the Creature first inordinately; and then he hates God, his love being contrary to his desire; but *Pride* hateth God at first, that is the chief, the first onset. And the hating, the Aversion, the turning from God, is *formalis & completiva ratio peccati*, say the Schools: The Conversion hath it self only *materialiter in peccato*. And whereas the act of other Sins is good, the

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very act of this Sin is nought, *cuius actus est contemptus Dei*, say the Schools. Upon these reasons I was bold to say, there was no good in Pride, that is, no such good as there is in other Sins, or no good in comparison of the good other Sins have. And if I should say also, Intely there was no good in Pride, these words would defond me, *cuius actus est contemptus Dei*. Gregory in his *Moralis* does not number Pride amongst the seven chief, and capital Sins, but makes it the Queen and Mother of all, *In a virtutum Regina Superbia*, then he saith, it hath a general influence into all things; some are proud of their Riches, some of Eloquence, some of Earthly, some of Heavenly Gifts. If it be in *Daniel's Antichrist*, in his numbering of the people, it is dangerous; if in *Paul's Revelations*, *Bac God gives sufficient Grace*, it is a pestiferous deadly Disease, saith he, corrupting all the body; others call it the ruine of all Vertues. Propper saith, there is no Sin without it. *lib. de vita Contemplat.* And in some kind the Schools agree to it, other Sins corrupt but the contrary Virtue, this corrupts all. It is that Dead fly in the precious Ointment of all the Vertues, and makes them send forth a stinking favour, from whence comes Blasphemy, the evil Actions of *Satan*, opposition to God; but from Pride, that will not be subject to God, nor limited within his Laws. Apostacy comes from Pride, *Eccles. 10. Initium superbia Apostatis a Deo, est prima superbia pars*, say the Schools; and the Blasphemy of the Devils ascends from Pride, *P. 4. 73. Superba corum qui se aderunt ascendit super*, there Blasphemy is called Pride; Pride is the beginning of all Sin, *Eccles. 10. 14.* And although it be said of Covetousnes, *1 Tim. 6. 10.* that it is the root of all evil, yet it differs much from Pride, because Covetousnes is a turning to a mutable good, by which this Sin is nourished and fed; but Pride is an aversion from God, an absolute denial of Obedience to God, and therefore it is called the beginning of Sin, *qui ex parte aversione, insipit rationali.*

As for that passage of a *good Fellow*, [If there be any good in Drunkenness, let us take the other Cup:] I answer, you must not Sin, because there is pleasure or profit in Sin, both which are good; there is *Esca* and *Lugens*, the Honey and the Sting, take one, avoid the other. And thus you have seen the fall of this seeming Argument.

